

● From Meizhou to Pongkang— Giving Blessings to the First Immigrants of Taiwan

The temple dedicated to "Mazu, Opener of Taiwan" was completed in the second year of Emperor Tianqi's reign in the Ming Dynasty (1622). The original inhabitants of Taiwan, seeking protection for their journey across the dangerous "Black Strait" (the local name for what is now called the Taiwan Strait), traveled to Meizhou Island, where they humbly requested that the local spiritual symbol of Mazu be allowed on their boat for their veneration and worship. A statue of Mazu was allowed on board, and when their craft passed Pongkang, the spirit in the statue indicated that it was here that it wished to reside forever. Yan Si-qí and Zheng Zhi-long maneuvered the boat around Hirado, Nagasaki, and finally touched land at Pongkang, Taiwan, where they founded ten small villages. Guang Zhao-zhang and Quan Xian-min cultivated the land and made it habitable for the residents of the new villages, who, one-by-one, paid their respects to the statue of the goddess. Since the statue the inhabitants had brought with them by boat was known as "Mazu of the Boat," the settlers in Pongkang coined a new name for her based on her journey, calling her "Mazu, the Opener of Taiwan."

● From Pongkang to Ma Yuan Liao

In the thirty-ninth year of the Kangxi Emperor (1700), the Pongkang villagers gathered enough materials from the area to build the Tian Fei (天妃, "Heavenly Wife") Temple. Not long after the temple was built, Mazu was bestowed with the title of "Heavenly Queen" by the Qing government, and in recognition of Her new title, the villagers renamed their place of worship the Heavenly Queen Temple. In the fifteenth year of the Qianlong emperor's reign (1750), the Pongkang River (now the Beigang River) cut Pongkang in half with its floodwaters; now Pongkang was split into North Pongkang and South Pongkang. In Emperor Qianlong's forty-seventh year (1782), fighting erupted between Zhangzhou and Quanzhou; four years later the island saw the Lin Shuang-wen incident; and once in the second and again in the sixth year of Emperor Jiaqing, the waters of the Pongkang River submerged the streets of Pongkang. Repeated disasters both human and natural battered the villagers of the once lively Pongkang. Unable to bear further disasters, the villagers and merchants moved east to Ma Yuan Liao.

● Establishment of the Feng Tian Temple

Along with them on their trek to Ma Yuan Liao, the residents of South Pongkang brought their numerous religious images and articles, which they entrusted to the Zhao Qing Hall of the local Earth God Temple for temporary keeping while the new temple was built. Feng Tian Temple was finished sixteen years into the reign of Emperor Jiaqing (1811) and became the new home for the religious artifacts. The land for the new temple, known popularly as the "Crane's Den," was donated by the He family and was subsequently worked and leveled by local villagers. On the "Jing Duan Bei" plaque it is recorded that "The crown prince and his assistant minister, along with the earl and the provincial general, bestowed the land to their elders and imparted the various images of the gods and goddesses as gifts to their descendants. A short while after, the village saw the completion of the temple to the Mother Goddess, and the size and scope, brightness and beauty far surpassed that of the original temple in all its aspects."

● The Temple Today—A Third-Grade Historic Site

The temple dedicated to "Mazu, Opener of Taiwan" has been present for more than 392 years of Taiwan's history. And although this history has recorded the transitions from one dynasty to the next, changes in the land and its features, and even natural and man-made disasters, the virtue of Mazu soared above it all and brought blessings to her followers. Feng Tian Temple records in its documents the history of itself and its surroundings, and its walls stand testament to the masterful craftsmanship of the temple artists. It has become the center for the locals and worshippers of Mazu from all over the island. Feng Tian Temple combines rich history and religion, classic architecture, and cultural tourism in one temple, all of which have contributed to its earning the Ministry of the Interior's recognition as a "Third-Grade Historic Site."

Feng Tian Temple has brought the spirit of Mazu to all of the residents of Taiwan. Every year, several thousand visitors and worshippers, tourists and scholars visit the temple. Both the head and the overseer of the long-standing management committee of the temple will continue to hold the benevolent spirit of Mazu in their hearts, and are dedicated to a variety of charitable efforts. They hope to see the temple incense pots stuck full with the incense sticks of Her worshippers, and they solemnly pray that Mazu's kind spirit can shine her blessings over the entire world.

新 港

新 港

HSIN KANG FENG TIAN TEMPLE



台灣嘉義縣

Chiayi County, Taiwan.

ADD : 台灣嘉義縣新港鄉新民路53號

No.53, Xinmin Rd., Xingang Township,
Chiayi County 616, Taiwan (R.O.C.)

TEL : +886 5 3742034

FAX : +886 5 3745338

HTTP : //www.hsin-kang-mazu.org.tw

E-MAIL : mazu0323@yahoo.com.tw



● 從湄洲到笨港—護佑先民渡海來台

本宮開臺媽祖於明朝天啟二年(西元1622年)，先民為求平安橫渡險惡「黑水溝」(台灣海峽)，至湄洲祖廟恭請聖像奉祀船艙上，船隻遂經笨港，神示永駐此地。顏思齊與鄭芝龍由長崎平戶轉送台灣於笨港登陸，建立十寮，廣召漳、泉先民拓墾，聖像即由十寮居民輪祀。因隨船渡海來台遂稱「船仔媽」；護佑先民開臺笨港又稱之為「開臺媽祖」。

● 源自笨港—敬遠藤園寮

康熙三十九年(西元1700年)，笨港居民鳩資合建天后宮，隨清朝官方暫封媽祖為天后，改稱為天后宮。乾隆十五年(西元1750年)，沿滬的笨港溪(今北港溪)氾濫，將笨港街一分為二，笨港與笨港南，乾隆四十七年(西元1782年)漳泉械鬥，四年後林爽文事件與嘉慶二、六年(西元1797、1801年)笨港溪極溢街面，連續的天災人禍不斷衝擊原本熱鬧的笨港街。原居地的商民因天災人禍棄遷至藤園寮。

● 奉天宮建廟

笨港居民棄遷後，將諸神像、文物暫置藤園寮藤園寮土地公廟。嘉慶十六年(西元1811年)，奉天宮建廟落成，遂將諸神聖像、文物遷入。傳聞廟地為「白鶴穴」，何姓人家捐地，附近居民合力挑土填平。景端碑文記：

「太子少保子爵軍門王，捐奉倡建於前，諸紳商鼎力虔誠捐獻於后。不數載，竟再建聖母之宮於此地，其規模之宏、奐輪之美，有過原廟而無不及。」

● 現況—三級古蹟

「開臺媽祖」駐台392年來，經歷不同朝代、地理環境之變遷，不論天災人禍，媽祖聖德參天，歷歷歷澤眾生。奉天宮建廟至今具體紀錄著各時期的歷史，建築中蘊含匠師心血之藝術傑作，為在地居民及廣大媽祖信徒之精神信仰中心，是一處集歷史、宗教信仰、建築藝術、文化觀光為一體的廟宇，經內政部核定為三級古蹟。

本宮分靈媽祖遍及全台，每年到奉天宮進香參觀之香客、信徒、觀光客、學術團體、等數以百萬計人次。本宮應屆之管理委員會、董監事會一直秉持媽祖慈悲為懷之精神，致力於各項公益慈善事業，期奉天宮香火鼎盛、聖母神恩廣澤天下。

● 湄洲から笨港まで—古人の台湾への渡来を守護

奉天宮が奉っている開臺媽祖は創立明朝天啟二年(西曆1622年)。古人が邪惡な台湾海峡を平和に渡るために、湄洲本寺から媽祖を船の上に奉りました。台湾海峡を渡る船路の途中で笨港にあたり、媽祖はこの地で永住することを示しました。

顏思齊と鄭芝龍は長崎の平戸から台湾の笨港に上陸し、十寮、廣召潭、泉の三つの場所を開拓しました。その後、媽祖は十寮の住民により交代で奉ることになりました。媽祖は船に乗り台湾へ渡って来たということで「船仔媽」(船の母)と呼ばれ、そして、古人が笨港の開拓を守護した事もあり、又「開臺媽祖」とも呼ばれました。

● 笨港から藤園寮への移行

康熙39年(西曆1700年)には天后に封じられた。笨港の住民の募金によって媽祖を祀った廟が「天妃宮」、「天后宮」などとも呼ばれるのはこれが由縁である。乾隆15年(西曆1750年)笨港溪(現在北港溪)の氾濫により、笨港街が北と南の二つに分かれてしまいました。乾隆47年(西曆1782年)濁泉の氾濫、四年後、林爽文事件と嘉慶二、六年(西曆1797年、1801年)と天災がにぎやかだった笨港街を度々襲い、住民たちは葉の藤園寮へと移行しました。

● 奉天宮の設立

笨港の住民たちが東へ移行した後、全ての神像、文物を藤園寮藤園寮土地公寺に一時預けることになりました。嘉慶16年(西曆1811年)、奉天宮が設立し、預けていた神像と文物を搬入しました。噂によると、お寺は元「白鶴穴」であり、何家による土地の贈与、附近の住民の協力により、土地を開墾しました。

景端碑による文記「太子少保子爵軍門王、捐奉倡建於前、諸紳商鼎力虔誠捐獻於后、不數載、竟再建聖母之宮於此地、其規模之宏、奐輪之美、有過原廟而無不及。」

● 今、現在—三級古蹟

開臺媽祖が台湾に渡り392年、何世代も越え、様々な環境の移り変わりや天災にも関わらず、媽祖は全ての生き物に多幸を与え続けていました。奉天宮の設立時から今まで各時期にあたる、様々な歴史を刻んできました。建築物中にも匠の情熱と技が込められています。一般的な民間信仰を乗り越えて、歴史、芸術、宗教、文化が一体となっているお寺であり、台湾の内政部に三級古蹟として指定されています。

本宮から媽祖の分靈が台湾各地に分散されており、毎年旧暦の3月23日は媽祖の誕生日とされ、台湾全土から何百万人もの参拝者が訪れます。本宮の委員会、理事長共々、媽祖の思いやりの精神を続けようと、ボランティアにも励んでいます。

